THE GENEVA PRELIMINARY MEETING

of the

UNIVERSAL RELIGIOUS PEACE CONFERENCE

SEPTEMBER, 1928

Publication No. 6

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Delegates to Preliminary Meeting of Universal Peace Congress, Geneva, September 12-14, 1928, *representing eleven of World's living religions.*

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Executive offices : 70 Fifth Avenue, New York, U. S. A.

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Publications 1, 2, 3, 4, 5, may be obtained at 70 Fifth Avenue, New York City

INTRODUCTION

A PRELIMINARY meeting was held in Geneva, Switzerland, September 12th to 14th, 1928, to determine whether or not it is practical to issue a call for a world peace conference made up of representative men and women drawn from the great religions of humanity.

There were 191 delegates present, representing eleven religious systems: Buddhism, Confucianism, Christianity, Islam, Shinto, Zoroastrianism, Bahaism, Theosophy, Ethical Culture, Judaism and Hinduism.

Those present agreed with remarkable unanimity that the time is ripe for the holding of such a conference.

The addresses without the designations which mark them as the product of certain religious systems are so much alike in their emphasis on brotherhood and world peace that one cannot with certainty classify the speaker.

IT WAS AGREED:

To call the world conference.

To form an Executive Committee of 70 to have charge of all details. *A Committee of 17 was set up with the responsibility for naming this Executive Committee.*

To form a World Committee of 1,000, which will constitute the conference when it meets.

To hold the conference in 1930, if possible.

To leave to the Executive Committee the place of meeting, with the expressed wish that it be held somewhere in the East.

The assembly was marked by a spirit of harmony and goodwill that was extraordinary. Sir Henry Lunn, who has been so closely affiliated with meetings of this kind for years, stated that he had never been conscious of higher influences and a better spirit than that which characterized the discussions and marked the addresses.

The preliminary meeting which was called in the nature of a business session proved to be a world conference of religions in and of itself.

HENRY A. ATKINSON.

The Geneva Meeting
of the
Universal Religious Peace Conference

WHEN the war ended, the nations expected peace. Treaties were signed, machinery devised and all the varied interests of humanity enlisted to give effect to these treaties and make effective the machinery—politics, diplomacy, commerce, finance, art, science, education and law; all worldly affairs were drafted. But peace did not materialize. Mistrust drew the new boundaries and fear kept guard at frontiers with more men in arms, larger forts, bigger cannons, mightier navies than were ever utilized in all the world's history. Compromise and delay blocked the best efforts of the noblest men of our race. Why was there no peace and little hope of peace? Surely men are not so stupid that they cannot learn. The reason is that war breeds those things that make peace impossible. These things must be destroyed and there must be the spirit created that will make effective the machinery, else all efforts are dead. The finest ocean liner will never leave the dock until the fires are built under its boilers. Then it sails forth with a spirit that seems a spark of the supernatural and faces storms and winds and waves, and makes with certainty the port for which it is headed. The churches, temples, synagogues and shrines of devotion throughout the world represent in concrete form the highest spiritual ideals of humanity. Religion is so nearly universal that only about five persons in a thousand in all the earth are written down as being without any faith. 995 out of every 1,000 are adherents of some one of the world's religious systems. Can this mighty force be utilized in behalf of universal brotherhood and world peace? The religions without exception have been mobilized time and again for war. Altars have been joined to altars in strife. Cannot these altars be joined in a campaign for international justice, good-will and the banishing of strife and warfare among the nations? The issues of

peace and war are the paramount issues in every nation on the earth at the present time. All religions have praised peace in one form or another, but what has been done heretofore has been totally inadequate to the demands of this new time. Can all followers of religion join together for this noblest aim? This was the motive and the question that prompted the conference at Geneva.

The Inception of the Plan

The suggestion to hold an Universal Religious Peace Conference was acted upon favorably by the Trustees of The Church Peace Union in 1924. This organization, in its plans to enlist religious-minded people and organize them against war and for peace, came to recognize that if its work is to be effective it must include in its program all the religions of the world.

Reasons

The conditions which face humanity today and threaten the progress of the world seem to demand for their amelioration the promotion of a higher spiritual quality than can be secured through the appeal to economic, financial or even social interests. Wars are first fought in the minds of the men who are responsible for the governments of the world. Until the spiritual forces of humanity have combined themselves against the age-long, brutal system by which international disputes are settled, there can be no hope for a peaceful world.

The Conference

It was in this spirit and with these ideals that the preliminary meeting convened in the city of Geneva, Switzerland, September 12th, 13th and 14th, 1928 for the purpose of discussing the advisability of holding such a conference, as well as devising ways and means for making it effective. In his opening speech the chairman, Dr. Shailer Mathews, Dean of the School of Divinity of the University of Chicago, said: "We have gathered here this morning with the hope of marking a step forward in the religion

of international life, for, as far as I know, this is the first meeting of this character that ever was held. We have had great meetings of the representatives of different faiths but of a different nature. We have gathered today in the interest of seeking great purposes: not so much the discussion of religion as such, as the organization of a common mind in which those who share in the great faiths of the world might work."

The program was shaped with the idea of holding the conference as a business meeting. Three sub-committees were appointed to deal with the various aspects of the question. One had to do with the plan for the conference; the second, the message and program of the conference; and the third, with ways and means. Every member in the conference enrolled as a member of one of these three committees. When the reports were completed, they were then brought before the meeting and considered by the conference as a whole.

Continuing his speech, Dr. Mathews pointed out: "The machinery of a conference like this is only formal; it has nothing utopian about it. Those of us who have taken part in peace conferences have no illusions about the difficulties of the process. It is an educational process, a personal process, for, after all, humanity is made up of folks and all reforms would be easy if it were not for folks If we could detach ourselves from our past, we should, of course, be freer than we are. But we are not detachable and must be realistic and look at life as it is. War must be outgrown and such meetings as these are intended to help us outgrow it. Religion is certainly one of the great controlling factors in human life. We have now the possibility of so considering our associations that they shall develop and emphasize a particular attitude of mind in which the sense of brotherhood shall be vastly more effecive than it has ever been before. It is in this hope that we have come together. It is an expression as well as a hope, it is a motion towards co-operation as well as a hope. Those who will be peace-makers must first learn to be at peace with themselves. We must be lifted above the machinery of our conference. However diferent in our views we may be, yet we are one in this great elmental desire to move towards the accomplishment of a

divine end. We may very well think that the ends that we seek justify our profound prayer to our common God, that we shall be inspired to such consideration and such conclusions as may lift the world from its best mood of mind to that higher air where men are no longer rivals but brothers."

Enrollment

In calling the meeting the committee made arrangements for about 80 delegates. So many accepted and so many others eagerly sought a place in the conference, that provision had to be made for a much larger attendance. There were actually enrolled 185 delegates. The meeting being held in the West and sponsored in the first place by a Christian organization, it was only natural that a majority of the members should be Christians. But every Christian delegate agreed that the time has come when the work now being done by certain Christian organizations in behalf of universal peace must be expanded so as to become world-wide and include in a larger program followers of all religions. The official list of delegates shows that there were adherents of all the great religions. The enrolled members were divided as follows: Bahaists, 13; Buddhists, 2; Christians, 125, including representatives of the Roman Catholic, Eastern Orthodox and Protestant communions; Confucians, 6; Ethical Culture, 2; Hindus, 6; Jews, 15; Muslims, 3; Shintoists, 3; Sufia, 4; Theosophists, 3; Universalists, 1; Zoroastrians, 2; undesignated, 6. Had the conference been held according to the original plan of having only 80 delegates, the proportionate representation from each religion would have been a very just one. There would have been 26 Christians and 54 representatives of other faiths. As it was, the 100 additional delegates gave a preponderance of Christians in the Assembly. The meetings were marked with the finest spirit of brotherhood and the addresses, as well as the discussions which are printed in a separate volume, and may be secured through the New York office, evidence a most remarkable degree of consideration and appreciation of others' opinions.

Agreements

The Conference unanimously agreed:

That a conference, such as it proposed, shall be held;

That it be held in or about the year 1930;

That the place of meeting be left to the wisdom of the committee, but if possible it be held somewhere in the East;

That the members in the conference shall not be official representatives of the religious bodies, but shall be chosen by the Executive Committee or by a special committee to be appointed by this conference;

That the proportionate number to be invited for membership shall be determined by the Executive Committee, care being taken to ensure as complete a representation as possible of all the religious groups;

That the theme of the conference shall be, "What can religion contribute to the establishment of universal peace?";

That the conference adopt the proposed title, "Universal Religious Peace Conference."

It was the opinion of the vast majority of the delegates, that in working for peace the conference should recognize that social justice and the development of good-will are the fundamental qualifications for establishing a warless world.

Organization

In order to carry out its purposes, a skeleton organization was created, consisting of a Committee of seventeen members representing all the faiths. This Committee is to nominate and elect a Committee of Seventy, which will become the Executive Committee of the movement. In the process of creating this Executive Committee, the "Committee of 17" is simply to add to its own membership. The Conference unanimously elected Dr. Shailer Mathews as Chairman of the Executive Committee and Dr. Henry A. Atkinson as the General Secretary. The "Committee of 70" is charged with the responsibility of selecting the members that will make up the world Committee of 1,000. In this committee will be included a fair proportion of men and women drawn from each of the world's great religions, and in

addition a number of other men and women who will be invited regardless of their religious affiliation because of their vital interest in good-will among the nations and spiritual matters.

The message which is printed in this pamphlet represents the considered judgment, not only of the committee which prepared it, but the unanimous judgment of the conference itself.

Chief Rabbi Hertz

Dr. Joseph A. Hertz, the Chief Rabbi of the British Empire, speaking not only for himself but also for the Grand Rabbi of France, said: "I can conceive of no more sacred duty confronting the believing world today than a full exploration of the question: 'What can religion contribute towards establishing universal peace?'; an explicit and helpful formulation of the answer, and the consequent organization of the world's religious forces in the service of peace. No one with a human heart can face the thought of a repetition of the carnage of the last war. Shall the peace so earnestly hoped for and prayed for during those terrible years of 1914-1918 mean a full-stop to all such diabolic conflicts between nations, or shall that peace be but a semi-colon or a comma, a mere interlude between the last war and the next? If it be but a mere interlude, the next war will surpass in horror all the wars that have gone before. Our eyes have at last been opened, and we know that war cannot be humanized. It is not surprising that, during the last decade, men have been busy with the problem—how to end war, how to devise some effective machinery that shall substitute justice and good-will in place of destruction and massacre as instruments for deciding international and inter-racial differences. Men and nations that formerly had nothing but derision for pacifist aims and ideals have endorsed and subscribed to the Covenant of the League of Nations, which represents the moral solidarity and the collective conscience of the peoples who are the constituent members of the League. That new attitude of the peoples toward peace has found further expression in the treaties of Locarno. More noteworthy still is the Kellogg Pact. All the governments of the world are affirming

their determination to deny to war legality or legitimacy among the practices of civilized men. In some quarters, the signing of this Pact is hailed as a turning point in history; while in others its terms are held to be both nebulous and devoid of effective sanction. Whatever be the verdict of the future, it remains a wonderful moral gesture. Never before have rulers and plenipotentiaries of states and nations openly and unequivocally united in declaring the outlawry of war. Unique and epoch-making though this gesture is, it remains only a gesture! Of and by itself, the Kellogg Pact will not end international hostilities. We need but recall the fact that the World War opened while a predecessor of Mr. Kellogg, the then American Secretary of State, William J. Bryan, was negotiating similar treaties with most of the governments of the world. All covenants and treaties and Pacts are, in and by themselves, mere machinery; and their practical beneficial results must remain infinitesimal when compared with the hopes they inspire, unless and until public opinion in the various signatory states has been educated and moralized up to these treaties, covenants and pacts.

"That way lies the infinite service religion can render to stricken humanity today. Walter Pater, in his great book dealing with Roman life, describes the hero one day watching the butcheries of the gladiators in ancient Rome. 'What was wanting,' he thought, 'was the heart that would make it impossible to witness all this; and the future would be with the forces which could beget that heart.' The force which at last did beget that heart in the Rome of old was the ethical religion that had arisen centuries before among the hills of Palestine; and with the birth of that heart, the inhumanities of the gladiatorial shows vanished for evermore. What is wanting today is the heart that shall make it as impossible for civilized men to resort to the arbitrament of wholesale carnage as it would be for them to witness the butcheries of the Roman arena. And, once again, religion alone can create that new heart. *If it cannot, religion has no future, for the simple reason that humanity has no future.* Religion can do three things. It can begin its organized moral warfare against war by showing forth the illusions of war. In the light of twentieth

century experience, it is now seen that all war, even a victorious war, is a calamity to the people. 'Next to a lost battle,' said the Duke of Wellington, 'nothing is so saddening as a battle that has been won.' The Great War ended victoriously for the Allies, but it could not save these victorious countries from political unrest and could not even save their peoples from impoverishment and unemployment. In the ecclesiastical language of my faith—the Hebrew language—the very word for peace, 'Shalom', is an arraingment of war. It has three meanings—health, welfare, tranquility. A world in which war is an ever-present possibility is not a sound world; it is unhealthy to the core. It cannot secure the welfare of its inhabitants and it lacks tranquility. It is marked by the absence of that harmonious co-operation of all human forces towards ethical and spiritual ends which leads to the Kingdom of God.

"Secondly, religion can emancipate the peoples from the hate-heritage of the past by bringing home to them the iniquity and moral folly of war. War is the oldest of human passions. It is hopeless to attempt to quench its volcanic fires by mere prudential counsels or moral maxims. Morality is lost in the whirlwind of human passions unless, as Frederic Harrison says, 'The white heat of religious enthusiasm can prove stronger than the red heat of selfish desire.' Religion can and must denounce the infamy of that abominable propaganda which fans the embers of war in the breast of peoples by unscrupulous defamation of neighboring nations.

" 'War is too serious a matter to be left to the soldiers,' said M. Briand. We agree; but we would add, that it is not only too serious a matter to be left to the soldiers, but it is too serious a matter to be left to the politicians or the journalists. They do not realize that a world nearly ruined by hate cannot save itself by hate. 'On the Day of Judgment,' says a medieval Jewish teacher, 'the Holy One, blessed be He, will call the nations to account for every violation of the command "Thou shalt love thy neighbor as thyself" of which they have been guilty in their dealings with one another.' Men and women everywhere, yearning for peace more than watchmen for the morning, look to religion

to proclaim anew the words of the Hebrew prophet, 'Have we not all one Father? Hath not one God created us all? Why do we deal treacherously every man against his brother?'

"The problem, therefore, of building up a civilized public opinion on war and peace is a world problem, and only the united effort of all the religions of mankind can hope successfully to grapple with that problem. This Religious Peace Conference is distinguished from all other such conferences in that it aims to bring together all the great living religions in this divine endeavor."

Maulvi Dard (Muslim)

MAULVI A. R. DARD a Muslim of India, commenced his address with a prayer in Arabic: "We should worship God alone who is Love." Then he said, "I thank God for having been given the opportunity of attending this Conference. The Holy Quran prophesied 1300 years ago that a time was to come when such conferences on religion would be held, and it is a great pleasure for me to see that the same Word of God is being fulfilled now in a wonderful manner. I must congratulate the convenors of this Conference on their having been selected to be the instruments through which this prophecy should be fulfilled.

"The very word Islam, by which our faith is known, means peace. The name of our God is peace. Our daily Muslim greeting to one another, here and hereafter, is 'Peace be on you.' A Muslim is one, says the founder of Islam, who brings about and helps peace among mankind with all that lies in his power. The heaven promised to Muslims in the next world is an abode of peace. Hence it is the sacred duty of all the Muslims of the world, which number about 235 millions, to help and welcome the convening of this Religious Peace Conference. Islam, moreover, is an international religion. It transcends all barriers of caste, color and country. Muslims from all parts of the world gather together every year at its birthplace and pay homage to the God of Abraham, Moses and Jesus and of all the world. A king kneels humbly by the side of a beggar and a white man

prostrates with a black man, for before God all are equal. After all we are all members of one and the same human family and our common denominator is God Himself. Let us, therefore, work for peace and let us not be satisfied unless and until it is fully realized.

"The sphere of politics is too narrow for the growing magnitude of the world. Politics imply compulsion in one form or another. It is no good compelling people from without. All such efforts are bound to result in failure. The political atmosphere of the world today seems to be surcharged with mistrust and suspicion and the great cauldron is seething with discontent and dissatisfaction. Side by side with the signing of the peace pacts preparations are secretly made by all nations for war. The deadliest weapons are invented for destruction. Religion has often been made a tool for the furtherance of political and economic ends. Religious differences themselves have in the past been the cause of much ill feeling and bitterness between peoples and nations. People have been ignoring, depreciating and attacking faiths other than their own, but never before in the history of the world has there been a determined attempt such as this to take a distinctly different attitude and bring about definite cooperation between groups of religions for the purpose of serving the humanity of all the world. Now is the time to come together and make a definite advance. Religion should set its own house in order. *How can Moses be a Prince of peace, how can Mohammad be a Prince of peace, how can Jesus be a Prince of peace, how can Krishna be a Prince of peace, if we all continue to wrangle over our petty differences?* Let us be reconciled to one another—not in mere tolerance, but love. The further we go from one another, the greater will be our distance from our Heavenly Father. Let us therefore come together and approach the centre of our faith, each in his own way, and as we come together the nearer we will be to God just in proportion as we are near to each other. The world needs peace; it is crying out again for a Prince of Peace. Let us listen to the Divine call and let us start our work together. May God help us."

Shinto

PROF. T. TOMOEDA, representing the viewpoint of the Shintoists of Japan said: "I have the great honor to come all the way from Japan to be present at this conference and present the greetings of the Japan Religious Congress, which has entrusted this mission to me. This Congress is seeking the things that relate to our program here. If we look at the world situation today I am sure we must recognize that our hopes are far from being realized. Even the last world conflagration caused by world insecurity, with its terrifying results of misery and destruction, was unable to bring security to humanity. To my mind the League of Nations is doing the most important international work which has ever been done in the cause of humanity. It is seeking to cure the ills that affect the nations of the world today. The real germ of the evil, it seems to me, can be traced to the excess of materialism. In other words the process is going on until there is almost a complete mechanization of the human soul. The way of salvation from this excess of materialism and mechanization of the human soul must be sought in an earnest endeavor to understand, and through appreciation of character, mutually to love and respect each other and live a life of mutual co-operation.

"WALTER RATHENAU, one of the most far-sighted statesmen and philosophers that Germany has ever had in our country, once wrote: 'We are not here for the sake of possessions, nor for the sake of power, nor for the sake of happiness; we are here that we may elucidate the divine elements in the human spirit.' This, I think, is the real mission for which this Conference stands."

Catholic Christianity

THE HONORABLE MARC SAGNIER of Paris gave a valuable exposé of the attitude of the Roman Catholic church in behalf of peace and some of the things accomplished. He quoted from the great documents that have been issued from time to time: "Pope Pius XI, at the time of the memorable conference at Genoa, in a letter which he wrote to the Archbishop of Genoa, expressed himself thus: 'The security of nations does not repose

on a forest of bayonets but on the confidence and the mutual friendship of peoples.' If we will recall history we will see that Christianity has done much for peace; that it has tried to educate barbarous customs and get rid of the brutality of our ancestors. At one time the church was a kind of society of nations. Why is it indispensable to make an appeal to all the moral forces and all the religious forces in favor of peace? If men are truly moral, if they have truly a deep comprehension of the religious spirit, peace will be possible in the world. It is to bring this about that we must labor. It is absolutely necessary and indispensable—this task of ours. We have not the right to curse war and to praise peace, unless we are resolved to do everything in our power and make every personal sacrifice to realize peace in the world."

India

Mr. C. F. Andrews of India, said: "Peace we feel must come with justice, must come with equality, racial equality, and we ask this Conference not merely to deal with peace in theory, not merely from the point of view of expediency, but to deal with the causes which underlie the bitterness of the world today —the bitterness which the East is feeling today through racial inequality. This conference must enlarge its program sufficiently to make the great word peace, which is the greatest word in every Indian language, synonymous with righteousness, justice, brotherhood and good-will among mankind."

Confucianism

Dr. Chen Huan Chang, speaking as a Confucian of China, said: "Confucianism teaches love as the foundation of everything. Next to love is justice and righteousness. Universal peace was the goal of Confucius. To illustrate his ideals, he divided the periods of history mentioned in his book 'The Spring and Autumn' into three stages; namely, the Stage of Disorder, the Advancement of Peace, and the Perfect Peace. In the 6th year of Confucius, 546 B.C., China had an international conference for disarmament. This conference consisted of ten leading nations. It was the largest organization working successfully for

world peace in the early history of mankind. The result of that gathering banished all wars for eight years. If we would have peace in the world we must first pay attention to the hearts that are within us; otherwise movements for world peace are bound to fail.

"Human nature is instinctively good; but it is imperfect. If we want to have world peace, the youth should be educated accordingly. All religions of the world should be peace-makers. Politics can govern only the bodies of men, but religions govern their souls. A set of principles of any religion, if practiced, can make the world peaceful. How much more we can accomplish if all religions join together to bring about world peace. Hereafter, we must join hands in a religious spirit. With such co-operation, world peace must come."

The Mass Meeting

At the mass meeting held in Victoria Hall, September 12th, attended by almost two thousand people, Dr. Fridtjof Nansen, known throughout the world as an intrepid explorer and loved everywhere because of his great humanitarian efforts, in opening the meeting as the presiding officer said: "I consider it a great honor to be asked to preside at this meeting. It is a great sign of hope for the future that representatives of so many different religions are met to discuss what can be done to establish and to safeguard universal peace. We have indeed reason to make all efforts to safeguard that peace after the experiences which we have all of us gone through during those terrible never-to-be-forgotten four years of war. Disarmament is an important question for safe-guarding peace, but physical disarmament is perhaps after all not quite so important as the disarmament of minds. The machinery of peace must have behind it the spirit of peace or it will be of no use. Therefore the great work to be done by all of us who wish to do our share in the work for peace is to help in the education of the young people to understand what peace is and what brotherhood is and what it is to love your neighbor.

"When we think of the history we learnt in our childhood it must strike many of us that the moral that was taught through that history was often of a very strange kind. In your religious teaching, in your ethical education you learned that to steal, to rob and to lie were great crimes, and if you killed you would be put in prison and perhaps lose your own life. But if you did all these things for a nation it was no crime at all, but a virtue. If you lied, tried to cheat, tried to rob, tried to kill in order to do something good for your nation, it was a great thing and you were considered a great patriot and a great man. This double moral standard is one of the things that I am sure has to be got rid of, if a real betterment of the world is going to come, and here the teachers of the people in the various religions have a great mission indeed. After all, the future peace of the world depends on the spirit that is given to the growing generations by their teachers, by their religion, by their ethics, by their ideals. Let us hope that meetings like this, where all religions meet to discuss these most important questions for the whole future of humanity, will strengthen the feeling of brotherhood between nations, between all peoples, between all classes of the peoples and will safeguard the future, the peace of the world and the culture of humanity."

An Explorer and Peace

Sir Francis Younghusband, also a great explorer and a great humanitarian was introduced by Dr. Nansen in these words: Sir Francis' name is so familiar to you that he needs no introduction of mine. He has been a great soldier, he has been a great explorer, and now he is working for peace. It was a moment filled with dramatic interest when one great world figure, Dr. Nansen, called on his fellow-worker in the same field to speak on this subject that is so near to the hearts of them both.

Sir Francis Younghusband said: "I consider it a great honor to be speaking here under the Chairmanship of a fellow-explorer, whose work I as an explorer can perhaps more adequately appreciate than most of you here. We explorers together are now engaged on the great work of peace. I was a military

officer and for years was employed on the Indian frontier in the political and diplomatic work of keeping peace among impulsive and warlike people. Here I gained my experience in the most practically necessary and business-like art of preserving peace. And I gained it under conditions so tense that if I made a slip it would mean not only the loss of my own life but would involve my government in that which they hate most of all, a costly and unproductive military expedition. I had therefore to be acutely sensitive to the feelings of those amongst whom I worked. I must arouse no unnecessary animosity and I must if possible attach the people to me. And I soon became aware that what these frontier peoples care most about, what they feel most of all is religion and in that respect they are like all other peoples in the East whom I have met. Respect religion, be interested in religion and respect your own religion and you can work together and make the foundation of peace. That was my experience and it is because I believe in the practical value of religion for the preservation of peace that I accept the invitation to address you here."

As a practical suggestion, Sir Francis proposed the use of the religious drama as a vehicle for carrying the message of peace to all the people, recognizing that religion can function at its best only when it energizes and enthuses the life and spirit of all the people in all communities. The community is made up of units, the communities make up the nations, the nations make up the world. Religion begins with the individual and must be made to reach out in its influence and its help to the widest circle of human affairs.

Mr. Yusuf Ali

Mr. Yusuf Ali, a Muslim of India said: "I represent my government in the League Assembly and it is my privilege to help men of all nations in devising plans for the preparation for peace. But I feel that peace has many meanings and the preparation for peace has many aspects and the one which appeals to us most in this hall, is the one that will probably be calculated to reach the innermost hearts and souls of the people. By religion I do not

understand the performing of a few rites and ceremonies. These differ amongst different people according to the times, the climes, the countries, the social habits, traditions, etc. I understand by religion something infinitely more. These rites and ceremonies may be useful as the expression of temporary needs which our physical being demands, but until we get above them, do something where, you and I and all the peoples of the world can stand on a common platform and feel that we are all brothers and sisters, all creatures of God for whose will we have to bend our will, until we do that, until we realize the life that is within us, we may be sure that peace will be neither complete nor lasting. It is for this reason that I warmly welcome the idea of an organization which shall appeal to religion itself; religion takes many forms. To my mind all these different forms lead to the one great spiritual truth that we are all children of one great Father who created us and from whom alone we can derive our strength to live the life that He intends us to live: the life of holiness, the life of peace, the life of perfect understanding with all those with whom we come into contact. Faith is a much bigger factor in our lives than we sometimes imagine."

Ethical Culture

Dr. Alfred Martin, of the Ethical Culture movement, made a strong plea for appreciation. "Forbearance of one another's views," he said, "is not enough, because forbearance means the unwilling consent to have other people hold opinions different from one's own. Nor even is tolerance enough. While tolerance means the willing consent to have other people hold opinions different from one's own, tolerance implies a measure of concession. We tolerate what we cannot help, but would put out of the way if we could. Tolerance has an air of patronizing condescension about it that is irresistibly spurned. It does not mean or represent the acme of religious endeavor. It is not what a distinguished divine once called it, the loveliest flower on the rosebush of liberalism. Lovelier by far is appreciation which, while free from the blemish that mars the beauty of tolerance, has graces of its own. If we are to promote the cause of inter-

national peace, then we must beware of making extravagant or arrogant claims for our religion, whatever it may be. That was the fatal and pathetic mistake made at the World's Parliament of Religions at Chicago in 1893. There we witnessed the spectacle of representatives of the world's great religions putting forward each the claim that his religion was the only one qualified to be recognized as a universal religion and when each had come forward with the claim, it honestly made the claim itself ridiculous. If we are going to promote the cause of international peace we must learn to practice the virtue of appreciation."

The Maharajah of Burdwan

His Highness, The Maharajah of Burdwan, speaking as a Hindu, emphasized the fact that there can be no adjustment of political or economic affairs without taking into consideration the great spiritual values of humanity. He believed that if the religions of the world would join hands, they could speedily bring about a condition of affairs where human life would be put on a new basis and war would be banished from the world.

Buddhism

Dr. Tomomatsu, a Buddhist from Japan, assured the conference that the very essence of Buddhism demands co-operation in an enterprise of this kind, and that he hailed the day when it would be possible for the leaders of his own and other faiths to stand together against the encroaching materialism of our time and the philosophy of force upon which the relationships of the nations is based. When religions join and friendship and brotherhood become a possibility, war will be banished from the world.

Protestant Churches of America

Dr. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, in making the final address at the mass meeting, said: "It seems to me that, although the hour is late, the importance of these great objects which have just been stated, to a great extent vindicates our staying here. Think of

the offerings beyond calculation which have been made, the flags which have been hung over every temple throughout the world, and even in the name of religion, on behalf of war. Think of the gifts that war has employed and of the great changes it has made in human life and history, and then recollect that we are here seriously to propose to rob this great instrument of its significance and dismiss it forever from the arena and eventually, by the help of God in whom we believe as the universal Father, to exterminate it altogether.

"Therefore I think we may say without exaggeration that this has been an epoch-making day. We are on a venture of exploration. Dr. Nansen and Sir Francis Younghusband, explorers of the geographical world, are joined with us in this exploration upon which the religions are now starting. We shall certainly find that beyond our explorations in the realm of spiritual mystery there is still more sky, that beyond our furthest horizon there are seas yet raging, of the vast expanse of which we may ever and anon catch glimpses. I, for one, speaking with enthusiasm of Mother East, am very anxious that we should if possible bring some of our provincial faith and outlook into contact with our Eastern people with whom the whole business of life is religion. We are not here to make comparisons but certainly we must admit that from the East there have come forth generic ideas around which the best genius of our western civilization has from time to time crystalized. If we hold successful conferences on behalf of this definite object of world peace, our group must not be deflected by theological discussions. We must not miss our main purpose in that waste and howling wilderness of speculation, or we shall end as very many of our fathers did by hating one another for the love of God.

"It seems therefore that if we are to carry out this great scheme, especially in view of the fact that war is inbred into the very tissues of the nations, if we are to strip this hideous monster of its shroudy mantle and disguise, if we are to divest it of these freaks of imagination which have clothed it with meretricious splendor, we have to get our minds and hearts steadily fixed, not upon the face of religion, but upon its eternal voice which is one

of justice, love and brotherhood for all mankind. That religion will survive which possesses the noblest ideals and is prepared to make the greatest sacrifices in their behalf. That nation will survive which will find its mission and the fulfillment thereof in contributing the greatest quota to the aggregate of human good. Therefore, let us re-light the torch and re-gird the loin, and taking heed of nothing else as religionists pure and simple but these great principles, find our safety and our strength in seeking peace based upon justice and with that monarchy of public opinion behind it which shall cause war to become in reality what it is in fact, an anachronism in a world of civilized men and women."

A Hindu

Mr. Das Gupta said: "The East must know the West and in the West there must be mutual appreciation of the East. That will dispell the dark clouds of international animosity which are gathering on the horizon of the East. In ancient times in India peace-makers were priests. Now our peace-makers are diplomats. That was not the ancient custom in India. We used to turn to our sages and our priests. I am glad to say that this conference is now going back to the old custom. Kellogg and Briand and Lloyd George are not to be the only peace-makers. The time has come when the religionists of the world shall be the chief apostles of peace and brotherhood."

Another Viewpoint

Professor Dr. Hauer of the University of Tubingen, Germany, expressed the hope that the conference might agree to a plan whereby the membership would be made contingent upon official appointment by the responsible bodies of the various religions. This would make it a real "conference of religions." He also expressed the hope that the discussions in the conference would not be limited to peace but would include the philosophical, religious and ethical ideas of each religion and that the basis of the fellowship would be on these deeper interests rather than a program of action for peace. He stated that the ultimate aim of the conference, in his opinion, should be the establishment of a

formal League of Religions. Dr. Hauer emphasized the fact that if anything worth while is accomplished in the struggle for peace, peace must be considered as a result of the establishment of international and inter-racial justice.

A Brahmin and Others

Mr. Chandra Chatterji, Dr. Herman Neander, Admiral Drury Lowe of the British Navy; Lady Blomfield, a well known Christian worker for world peace; Mrs. Cranston, Sir Willoughby Dickinson, Rev. Birger Forell, Dr. Frank Oliver Hall, Mr. W. Loftus Hare, Miss Lilian Hendrick, Prof. Herman Hoffmann of the University of Breslau; Professor Lustawski, professor at the University of Vilna, Poland; Mr. Julien P. Monod, a Protestant business man of France; Mr. Henry Wickham Steed, the world-famous English journalist and for years editor of the London Times; Mr. Cheng Tcheng, one of the younger Confucianists—all spoke in support of the ideals of the conference.

A Service of Devotion

An order of service for joint worship prepared by Dr. Robert E. Hume, used at the beginning of the second session of the conference, was made up of passages compiled from the Sacred Scriptures of the living historical religions and arranged as an Antiphonal Service. Dr. Jal Dastur C. Pavry, son of a Parsi High Priest in Bombay led in this devotional service. The members of the conference formed the congregation of almost two hundred and read responsively the passages, making this unique service a high mark in the development of a new spiritual fervor. It also helped to cement the spirit of brotherhood and good-will which characterized all the sessions.

The Church Peace Union

Dr. William P. Merrill, pastor of the Brick Presbyterian Church of New York City, and Chairman of the Church Peace Union, well summed up the feeling of the group in these words:

"It is perfectly obvious that the task that is before us is a very difficult one, but a very useful one. Is there anything that religion needs more than to have something given to it to do that cannot be done by others? I am sure that no one who has gone earnestly into that question can fail to agree with me. In the morning session everybody spoke with such a high optimism and said how much his particular religion stood for peace. We stood on a mountain-top and got a long view. But in the afternoon we came down and struggled with the jungle of details and found immediately the clash of different opinions. We began to see how we shall have to add to the vision of the mountain-top a persistent making of our way through the jungle of details without dropping hands, nor losing the vision of the mountain-top. What we shall need above everything else is considerateness—(I was told by a friend that this was not in the English language. But there is such a word in the American language—) the willingness to give and take. Someone said we should be prepared to make concessions, but to make concessions has somewhat of a grudging sound. I prefer appreciation; we shall need a good deal of appreciation. *When it comes to prestige, we should be more eager to give than to take, and when it comes to counsels and advice, we should be more eager to take than to give.* And then also, we should not water down our opinions and come to a minimum of expression. To conciliate all this is not an easy matter but we can do it. After all, the best way towards that uniformity of motive we are seeking is to keep moving to the top of the mountain of our religion. A well known American, Professor F. G. Peabody, said: 'We are all at the bottom of a mountain, round a very large mountain, but if each man starts climbing from where he is, his steps will bring him closer and closer to the others, even if they walk on different slopes, without seeing each other. But after having climbed to the mountain-top and thereby finding ourselves together, we have to find some way of keeping in touch with one another.' We shall need the faculty of just judgment. Christ said, 'My judgment is just because I seek not my own will but the will of Him that sent me.' Now that is the spirit and the only spirit in which we can possibly do any-

thing. We must be prepared to lay our own wills down completely, to give up every thought of advantage for ourselves and for our groups to seek only the will of God which has sent us. You who are of the East may feel perhaps more deeply than we in the West do the mystical beauty of bowing down in adoration before that holy and perfect will of God, and we in the West may feel perhaps more intensely than you do in the East the glory of going out to see that that will of God is done and done concretely and done in a way that people can see and know. I think that we shall not come to the true doing of the will of God until we have learned that these are just two parts of a single process and that only when each of us has caught the other's spirit shall the thing be done. I hope that through this movement we shall find it possible, by the grace of God's spirit, somehow to unite together that sense of the glory of bowing in adoration to the will of God and that sense of the glory of going out to do that will of God and the belief that it won't be done unless we do it. The world will then perhaps be nearer than it has ever been to the fulfillment of that wonderful prayer 'Thy will be done on earth as it is done in heaven.' "

The Future

The Universal Religious Peace Conference is now "a going concern." Men and women of good-will drawn from the world's religions are now banded together in the greatest united enterprise that has evoked the religious enthusiasm of this or any other generation. There is much to be done; there are many difficulties in the way, but these are times that demand great sacrifices, great enthusiasms and above all—great faith. Nothing that can be done is beyond the power of combined human endeavor. The very fact that the task is a gigantic one makes it all the more worth doing. The fact that it is difficult is the reason that it has not been done before. What the future shall be no one can know. The one thing we may be sure of—the great world conference will be worth just as much to humanity as those who are sincere, enthusiastic believers in the religion that they profess, put into this great enterprise.

"I have dreamed sometimes of the unity of religions for some great humanitarian purpose but I never expected to see it. My dream seems to be coming true." These were the parting words of a great educator and well-known writer, Dr. Theodore Reinach, of the College of France.

"War is such a damnable business, surely the religions of the world can be mobilized against it. This conference looks as if it means business." Sir E. Denison Ross, Professor of Oriental languages and Director of the School of Oriental Studies, London University, London.

Dr. John A. Lapp, Professor in Marquette University, Milwaukee, Wisconsin, in summing up the effect of the Conference, congratulated the members upon the extraordinary things that has been accomplished and especially upon the fact that the Conference had set forth to the world a declaration of purpose without a dissenting voice. Continuing, he said: "The fullest harmony has prevailed. At every step the most widely representative body of the faiths of the world that ever assembled has found a cause in which there is universal accord. From the testimony of the leaders of all these faiths and from their sacred writings we learn that the peace of mankind is basic in them all. Our experience here during these three days should give confidence with the same harmony of spirit; the same aspirations for better things will permeate and uphold the great Conference that we have planned when it shall assemble. We have witnessed no ordinary event in this beginning in connection with which we have been joyfully laboring. This has not been just another meeting. The world may not note it and may misunderstand what we have done here, but to us who have participated in the fellowship of good-will, there will be a growing recognition of the significance of the events of these days as the structure for which we have laid the foundation stone rises under the hands of the future builders into the temples of our dreams. Dreams, did I say? Yes, we have dreamed of a better world where justice, charity and love shall combine. But if I judge correctly we have done more than dream. Realism has had its place to temper our hopes into practical realities. We expect confi-

dently that what we have done will take deep root in the minds and hearts of men and consummate practical action.

"We have done well to set forth that this is not a movement for church unity or for union of faiths. We ask no one to give up a jot or tittle of his belief in the doctrines of his religion. There is no thought of a super-church or a union of faiths or of the slightest alteration in the beliefs of any man. We seek one object alone—peace and good-will among the nations of the earth.

"He does the cause a disservice who seeks to divert this movement from its central purpose. Let those of us who have achieved so much in harmony do our utmost to preserve it. Depend on it the enemies of peace will not fail to attempt to divide us. Their tactics will not be new. They will accredit to our plans purposes we do not hold, and which collectively we have condemned. Some of this will be maliciously done, some of it done in ignorance. If in the unveiling of the future other objects recommend themselves to the religious forces which will assemble at our call, let the circumstances of that time decide. At this moment we dedicate ourselves to international peace. But let us not deceive ourselves as to the ease of the task.

"There will be more than one religious conference before the religious forces of the world are truly mobilized. To be sure there will be short shrift for war when that time comes, but it will not come all at once. The Conference of 1930 will start the flow of genial currents of peace, but they must grow into flood before they permeate the mass of men.

"If those who follow us are wise they will see that success depends on making each religion the nursery for the propagation of peace in its own fellowship. Let it be rather our plan to help to build foundations for co-operation for peace. Let us join in the Locarnos and in the Kellogg Pacts, the promotion of arbitration, the World Court and the League of Nations. Let no one have the slightest reason to suppose we do not feel confidence in the work that is thus far advanced. We do most to promote the work of these great movements however, by building under and around them strong foundations and buttressings, and the

basis of the spiritual powers that rest in our religion. Let us go forward conscious of unity and its great ends, strong in the strength of each other, with a passion to understand, and with a passion for justice that comes from that understanding. In the words of our own great motto of America—'with malice towards none, with charity for all, with firmness in the right as God gives it to us to see the right.' Let us strive to make these days the beginning of a new effort for humanity."

Statement of Purpose

Adopted September 14th, 1928 at the final session of the Preliminary Gathering of the Universal Religious Peace Conference.

Peace is one of the loftiest positive aims of united human endeavor. Spiritual in its very nature, and implicit in the teachings of all religions, it was this aim which inspired the Church Peace Union to set on foot the movement that has now taken form in a resolve to hold a world-conference of all religions. Of this conference the sole purpose will be to rouse and to direct the religious impulses of humanity against war in a constructive world-wide effort to achieve peace.

A preliminary gathering was convened at Geneva in September 1928 to consider the holding of a Universal Religious Peace Conference in 1930. To this gathering came men and women of all faiths from all parts of the earth. They were united in the conviction that the state of mankind today demands that all persons of good-will in every religion shall work together for peace; and that, more than ever, concerted religious effort is needed to attain it.

Even as nations have been learning that no one of them suffices to itself alone, but that each needs to help and to be helped by others, so also the religions of the world will come to see that each must seek to serve and to be served in the work of peace, and to go hand in hand towards the common goal.

Hence it was resolved that a Universal Religious Peace Conference be held, to put in motion the joint spiritual resources of mankind; and that, without attempting to commit any religious body in any way, the conference consist of devoted individuals holding, or associated with, recognized forms of religious belief.

The Universal Conference designs neither to set up a formal league of religions, nor to compare the relative values of faith,

nor to espouse any political, ecclesiastical, or theological or social system. Its specific objects will be:

1. *To state the highest teachings of each religion on peace and the causes of war.*
2. *To record the efforts of religious bodies in furtherance of peace.*
3. *To devise means by which men of all religious faiths may work together to remove existing obstacles to peace; to stimulate international co-operation for peace and the triumph of right; to secure international justice, to increase good-will, and thus to bring about in all the world a fuller realization of the brotherhood of men.*
4. *To seek opportunities for concerted action among the adherents of all religions against the spirit of violence and the things that make for strife.*

Persuaded that this high purpose will move devoted hearts and minds everywhere, the preliminary gathering at Geneva has appointed a Committee to prepare for the Universal Conference, so that world-wide co-ordination of religious endeavor may help towards the full establishment of peace among men.

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